

## On a New Edition of the Syāmaratṭhassa Tepītakatṭhakathā

A Thai-script edition of the Pāli commentaries was published in Bangkok on 12 August, Buddhist Era 2535 (1992), in honour of the fifth birth cycle of Her Majesty Queen Sirikit of Thailand. The set consists of forty-eight volumes, hard-bound in blue. The first Siamese edition, published in 2463 (1920), has long been out of print.

According to Chao Khun Rājakavi of Wat Bovoranives, who supervised the work, the strict editorial principle was to retain the text of the original edition without any changes apart from corrections of obvious typographical errors, and to add any comments or comparisons to the footnotes. These make reference to:

M = Mrammana = Burmese-script edition

Yu = Europe = Pali Text Society editions.

They record, for example, words not found in the Siamese edition (*M. etthantare ... dissati*), words in the Siamese edition not found in another edition (*M. ayaṃ pāṭho natthi*), and variant spellings. They also refer to preferable (*yuttataram*) readings.

The first volume has the full title:

Syāmaratṭhassa tepītakatṭhakathā  
samantapāsādikā nāma vinayatṭhakathā  
pathamo bhāgo  
mahāvibhaṅgavaṇṇanā  
vajirañāṇena mahāsamaṇena  
ādo sodhitā  
mahātherasamāgamassa ganthādhikārehi  
puna sodhitā  
2535  
buddhasake mudditā  
syāmaratṭhassa rājadhāniyaṃ  
mahāmakutaṛājavidyālayena pakāsītā  
2535.

At the beginning of each volume there is:

The official symbol of the fifth birth cycle of Her Majesty Queen Sirikit (in colour)

A photograph of Her Majesty Queen Sirikit, bearing the caption Sirikitti Paramarājini (in colour)

*Tiratanapaṇāmagāthā* (homage to the Three Gems: in Pāli)

*Pada ray<sup>2</sup> kraṇ namāskāra braḥ rātanatrāy* (Thai verse translation of preceding)

*Tepītakatthakathāpotthakamuddanārambhakathā* (on the undertaking of the publication of the *Aṭṭhakathā*: in Pāli verse)

*Gāṃ nāṃ nai kāra cāt bimb gāmbhīr arrthakathā haen braḥ traipītak* (Thai verse translation of preceding)

*Kittanapattam* (Table of contents).

At the end there is an index (*padabhājanīyānukkamo*).

The titles of the volumes are as follows:

1. Samantapāsādikā nāma vinayaṭṭhakathā (pathamo bhāgo) Mahāvibhaṅga-vaṇṇanā
2. Samantapāsādikā nāma vinayaṭṭhakathā (dutiyo bhāgo) Mahāvibhaṅga-bhikkhunīvibhaṅgavaṇṇanā
3. Samantapāsādikā nāma vinayaṭṭhakathā (tatiyo bhāgo) Mahāvagga-vaṇṇanā
4. Sumaṅgalavilāsini nāma dīghanikāyaṭṭhakathā (pathamo bhāgo) Sīla-kkhandhavaggavaṇṇanā
5. Sumaṅgalavilāsini nāma dīghanikāyaṭṭhakathā (dutiyo bhāgo) Mahāvaggavaṇṇanā
6. Sumaṅgalavilāsini nāma dīghanikāyaṭṭhakathā (tatiyo bhāgo) Pāṭikavaggavaṇṇanā
7. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (pathamo bhāgo) Mūla-panṇāsakavaṇṇanā
8. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (dutiyo bhāgo) Mūla-panṇāsakavaṇṇanā
9. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (tatiyo bhāgo) Majjhima-panṇāsakavaṇṇanā, Uparipannāsakavaṇṇanā ca
10. Sāratthappakāsinī nāma saṃyuttanikāyaṭṭhakathā (pathamo bhāgo) Sagāthavaggavaṇṇanā

11. Sāratthappakāsinī nāma saṃyuttanikāyaṭṭhakathā (dutiyo bhāgo) Nidāna-vaggakhandhavāraggavaṇṇanā
12. Sāratthappakāsinī nāma saṃyuttanikāyaṭṭhakathā (tatiyo bhāgo) Saḷāyatanavaggamahāvāraggavaṇṇanā
13. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (pathamo bhāgo) Ekaka-nipātavaṇṇanā
14. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (dutiyo bhāgo) Duka-tikacatukkanipātavaṇṇanā
15. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (tatiyo bhāgo) Pañcaka-ekādasakanipātavaṇṇanā
16. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā Khuddakapāṭhavaṇṇanā
17. Dhammapadaṭṭhakathā (pathamo bhāgo)
18. Dhammapadaṭṭhakathā (dutiyo bhāgo)
19. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Udānavāṇṇanā
20. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Itivuttakavaṇṇanā
21. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo) Sutta-nipātavaṇṇanā
22. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo) Sutta-nipātavaṇṇanā
23. Paramatthadīpanī nāma Vimānavatthuatthakathā
24. Paramatthadīpanī nāma Petavatthuatthakathā
25. Paramatthadīpanī nāma Theragāthāatthakathā (pathamo bhāgo)
26. Paramatthadīpanī nāma Theragāthāatthakathā (dutiyo bhāgo)
27. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Therīgāthāvaṇṇanā
28. Jātakatthakathā (pathamo bhāgo) Ekanipātavaṇṇanā
29. Jātakatthakathā (dutiyo bhāgo) Ekanipātavaṇṇanā
30. Jātakatthakathā (tatiyo bhāgo) Dukanipātavaṇṇanā
31. Jātakatthakathā (catuttho bhāgo) Tikacatukkapañcakanipātavaṇṇanā
32. Jātakatthakathā (pañcamo bhāgo) Chakkasattaka-aṭṭhakanavakadasaka-nipātavaṇṇanā
33. Jātakatthakathā (chaṭṭho bhāgo) Ekādasadvādasaterasapakiṇṇakanipāta-vaṇṇanā
34. Jātakatthakathā (sattamo bhāgo) Vīsatiṃsaticattālīsaniipātavaṇṇanā
35. Jātakatthakathā (aṭṭhamo bhāgo) Paññāsasatthasattasītinipātavaṇṇanā
36. Jātakatthakathā (navamo bhāgo) Mahānipātavaṇṇanā
37. Jātakatthakathā (dasamo bhāgo) Mahānipātavaṇṇanā
38. Saddhammapajotikā nāma khuddakanikāyaṭṭhakathā Niddesavaṇṇanā (pathamo bhāgo)
39. Saddhammapajotikā nāma khuddakanikāyaṭṭhakathā Niddesavaṇṇanā

(dutiyo bhāgo)

40. Saddhammapakāsinī nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo)  
Paṭisambhidāmaggaṇṇanā
41. Saddhammapakāsinī nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo)  
Paṭisambhidāmaggaṇṇanā
42. Visuddhajanavilāsinī nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo)  
Apadānaṇṇanā
43. Visuddhajanavilāsinī nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo)  
Apadānaṇṇanā
44. Madhurattavilāsinī nāma khuddakanikāyaṭṭhakathā Buddhavaṃsa-  
vaṇṇanā
45. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Cariyāpiṭakavaṇṇanā
46. Aṭṭhasālinī nāma abhidhammaṭṭhakathā Dhammasaṅgaṇīvaṇṇanā
47. Sammohavinodanī nāma abhidhammaṭṭhakathā Vibhaṅgavaṇṇanā
48. Paramatthadīpanī nāma abhidhammaṭṭhakathā Pañcappakaraṇavaṇṇanā

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## Some Citation Inscriptions from South-East Asia

This article reports on recently discovered citation inscriptions from three sites: Angkor Borei in Cambodia, Si Thep in Siam, and Go Xoai in Vietnam. As far as I know the inscriptions from the first two sites have not been published in a European language. The section on Go Xoai is a summary of an article published in Bangkok in 1999.

I use the term “citation inscription” for lithic or other engraved records that give excerpts from Buddhist texts. Such inscriptions are not original compositions, although they may be combined with original material. In South-East Asia the greatest concentrations of citation inscriptions known to date are in Burma (from the Pyu kingdom of Śrīkṣetra) and Siam (from the Dvāravatī period on).<sup>1</sup> Smaller numbers have been found in Java, Borneo, and the middle Malay peninsula.<sup>2</sup> Very few have been found in Laos, or in Cambodia and Vietnam, in the areas known to historians as Funan, Chenla, and Champa.

1. Preliminary report on a Pāli inscription from Angkor Borei, Cambodia

An inscription of considerable importance and interest was recently excavated at Angkor Borei in southern Cambodia, a site that scholars have tentatively identified as the capital of the ancient kingdom of Funan. I am grateful to Dr Michel Tranet (Minister of Culture and Fine Arts, Kingdom of Cambodia) for making a copy of an estampage of the

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I am grateful to Ven. Dhammasāmi and Steven Collins for their corrections and comments.

<sup>1</sup> See Peter Skilling, “The Advent of Theravāda Buddhism to Mainland South-East Asia”, *Journal of the International Association of Buddhist Studies* 20.1 (1997), pp. 93–107, for a preliminary and already outdated list.

<sup>2</sup> I do not count here the clay sealings inscribed with *ye dharmā* or *dhāraṇīs*, which have been uncovered in their hundreds at several sites in the region.